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A Voice from Africa

Blow Ye Winds!
An Editorial

The Deeper Contest
Richard M. Nixon

Evangelical Friends
Gerald W. Dillon

Music in the Meeting
Plain Speech—D. E. T.

Bong, bong, bong-g-g! Time to get up! For years this "gong" has roused the girls at the Kaimosi Girls' Boarding School, to begin the activities of each new day. It calls them to morning prayers, to classes, games and meals, just as you see happening in the picture. The bell is easily heard and insistent. Though some of the sleepyheads find it hard to get up, the bell in no uncertain terms demands response. So out of bed everyone jumps, and the day begins.

Are we Friends making Christ's call as clearly heard? Surely it is our responsibility to sound this call so that people who are asleep, unaware of their need for a Saviour, unwilling to put away old sins, or confused and disheartened in a perplexing age, may waken to new life this day. It is a day of many needs, many calls, many challenges. May we serve our Christ so truly that His call may be heard and heeded because of its clear unwavering tone!

Mildred E. White

(*More African Pictures on page* 253)

A Voice from Africa

A small group of Friends from East Africa, Madagascar and Pemba Yearly Meetings met with Ranjit and Doris Chetsingh in Nairobi, Kenya, in June. At this first meeting of Friends from these areas, they discussed at length the nature and problems of their respective Yearly Meetings. Among the findings of this conference are the following statements, taken from the report prepared by the group with Ranjit Chetsingh as Chairman and Fred Kamidi of East Africa Yearly Meeting as Recording Secretary. Other Friends attending were Andrianali Ratavao and Ramarovahoaka from Madagascar; Charles Marzuk of Pemba; Benjamin N'Gaira, Jotham Standa, Thomas Lung'aho, Samuel Imbuye, Terry Amadi and Samson Wanyonyi of East Africa.

The intimate Christian fellowship and understanding which it has been our privilege to enter into in this small representative gathering of different Yearly Meetings has been a rare privilege to us. It has given us a new vision of our place in the world family of Friends and has humbled us in God's presence. We would here record our deep gratitude to the Friends World Committee for Consultation for bringing us together.

* * *

We praise God for what he has wrought among us and once again we thankfully acknowledge our debt to the Yearly Meetings in distant parts which have helped us so nobly.

* * *

Consecrated and competent leadership must arise increasingly and develop fast from indigenous sources. The necessity of training and fitting children of the soil for positions of growing responsibility is urgent. In this present age of rapid social and political change, economic, administrative and social patterns should be built up which would offer the younger and more talented people in our Meetings greater opportunities for devoting their gifts and their time to the service of our Yearly Meetings—not only in their leisure time but also by giving full time service. This is perhaps the most pressing need in our Yearly Meetings today.

* * *

We feel strongly that opportunities for more intervisitation between the East Africa, Pemba and Madagascar Yearly Meetings need to be frequent. The possibility of meeting the educational needs in Pemba with the help of teachers from the East Africa Yearly Meeting membership . . . ought to be explored.

* * *

We would urge all concerned to see if the Near East Yearly Meeting can be drawn into closer fellowship and cooperation in the service of our brethren in Madagascar.

* * *

At this time of revolutionary change in the social patterns and habits in all parts of the world changes are taking place in the social codes of societies and peoples. The minds of many of our members especially in the areas far removed from the impact of modern education are subjected to great strains and tensions. In the difficulties which arise from these situations our leaders and teachers in the religious, moral and social spheres need to exercise great patience and mutual forbearance. In the matter of social habits and modes of behavior which are growing up—some of them imported mainly from the West—we earnestly exhort all Friends to conduct themselves with the greatest restraint and circumspection and to exercise great charity in making judgments. . .

* * *

Our hearts are full of gratitude to God for the sense of His presence which we have experienced in our all too short period of deep fellowship . . . To some of our number this small gathering has brought more strength and Quaker insight than some of the large and more spectacular Conferences we have been privileged to attend. We have felt all along the undergirding thought and support of Friends everywhere . . . We pray that God will use us in ever increasing measure faithfully to labor both for our fellow members in the Society of Friends and for our other fellowmen in our respective areas.

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Editorials . . .

Blow Ye Winds of the Spirit!

There is probably no other study that will do more to revivify the essential business of the Church and release new life for her members than a thorough thoughtful reading of the *Acts of the Apostles.* Here is depicted the first upsurging and outsweeping of the new "Way," as it was called, when it was alive, dynamic, moving, convincing, in the earnestness with which the apostles spoke and lived. It had not yet become organized, institutionalized. The pattern was not set and the methods of conducting group life and procedure had not been regularized.

The Way of All Movements?

It is almost a paradox that a spiritual movement inevitably and, in a sense, necessarily becomes organized and formalized—in short, it tends to become an institution. The Christian movement of the first century would not have continued had St. Paul written no letters, given no instructions in the nature of the new faith and the orderly conduct to be observed by the new local fellowships of Christians. But for these simple moves toward formulations of faith and action this new spiritual stream might well have filtered away like water in desert sands. It would have had its invisible, intangible, values but we would not be reading or sensing the spirit of *Acts* today.

We therefore must accept thankfully the few, simple, direct and positive steps by the early church to give form to the Christian fellowship within the Greek-Jewish world of that day. This fellowship was not to be a nondescript body without particular character. It was not to be an adjunct of existing religions or cults nor was it to be a syncretism such as the Greek world might have suggested. The fellowship was to become a Christian Church, living in its own right, making the only claim that could give it an authenticity, the claim that it was of God, as revealed in Christ.

The danger of organization lies in our forgetting that it is not the *end,* only the *means,* the channel for releasing more effectively as a fellowship the deeper spiritual ministry committed to the fellowship. When the superstructure becomes rigid, inflexible, giving no room for growth, when words are taken too seriously and finally, as if words *are* faith, then this "orthodoxy" finally cracks with its own tightness. Then the deeper organism of the spirit must break forth again. The Church is essentially an organism, not a machine, and must allow our human, limited words to express new insights into old and eternal truths.

Though receiving thankfully our fellowship in the Church today we need to find anew, as in a study of the first century fellowship, the impelling power, the dynamic faith, the Christ-centered movement before it came into the later stages of its formation.

In the First Fresh Fullness

Then the gospel was very personal, experienced, not inherited as a way of doing things. Its proponents were God-sent, ordained not by official action, but by the Holy Spirit under whose ordination they could not rest. They broke new seas—made revolutionary moves. Peter from his vision on the housetop breaks through old barriers and takes the gospel to a Roman centurion. Phillip joins the Ethiopian in "Bible Study." Aquilla and Priscilla lead Apollos to the next level, beyond the "baptism of John." Paul faces the orthodoxy of the day which threatened to make the Christian movement but another sect of Judaism. He preaches boldly to Felix, Festus and Agrippa as well as to his fellow Jews the good news of a risen Christ in whom the old is fulfilled by a new, spiritual universal and eternal reality.

There is something very contagious about the book of *Acts.* We need to read it again and again. Whatever may be our favorite version, we should read it in others, then the familiar version will take on new life. The lines begin to move and the reader moves with them. Reading the book, he knows it is well named, *Acts,* and it inspires action by the reader.

How It Met Opposition

Indeed the story it tells is amazing. Why did this new "Way" succeed? There was every reason for its defeat. It faced an impossible world. The opposition was deeply entrenched either in the orthodoxy of Judaism or the cults of the Greek world. Why did it make such great headway in a relatively short while? The answer, in part, is it went deeper than the cults and orthodoxies of the day and found men as men with their spiritual hungers and needs. It touched them not as Jews, Greeks, Scythians, bond or free but as *men, women, children* and spoke to their condition. It won, not primarily by demolishing the cultural barriers first, but by striking the deeper level.

If one may use a secular term to convey a spiritual truth he might say they had a "marketable product," in which the test was, would it work? It did work, as thousands in the first century of Church building came to its light—*the Light.*

One cannot read this action book long before a Figure rises from its pages. Even when the name of Jesus is not used He is there just the same. Here was not abstraction and philosophical argument so much as incarnation of what they were proclaiming. Being for persons the Gospel was first of all a Person. Their message drove straight to the point. There were no endless dialectics such as encumbered the messages of the churches a few centuries later. Christ was there, in history and in their midst.

But the success of this movement is not only a commentary on the message but also on the "market", the people to whom it came. Its success tells us something about men, something hopeful about their sense of need and their potentials as well as their sin. "To as many as believed on Him, He gave the power to become sons

of God." They were not coerced into it, that would be a contradiction of the gospel—it must be accepted as their free choice, and, *mark it well,* there was something in men which made it possible for them to choose, to commit themselves to the "Way." Call it an inner voice, light, quality or whatever you will, it none-the-less was there! They *could* respond. They *did* respond, and that within them which responded was not of evil, but of God.

It would be good for our churches today to turn from their obsessions with organization to the *Acts of the Apostles* and let the fresh winds of that century blow through their midst. That could mean, if expected seriously, prayerfully, a revival that is not a prefabricated evangelism, though some measure of planning would be needed. It would rise from spiritual depths or to change the figure, come from above in a new pentecost of power, a power that is harnessed to the real problems that face our communities and our world. It would not end in stir and noise, but in dynamic living that would again "turn the world upside down," or rather right side up! E. T. E.

Not by Might

But by Mind

The Deeper Contest Before Us

By Richard M. Nixon

D. Elton Trueblood, close associate of Richard Nixon and Editorial Contributor to The American Friend, has forwarded to us Vice-President Nixon's Address to Lafayette College in June, from which we have taken excerpts for this article.

I

. . . Let us see what is at stake (in the East-West struggle.) Approximately 600 million people live in the so-called uncommitted or neutral nations. It is easy to see that the world struggle will be determined by what happens to these people. On the basis of my travels through most of this part of the world, may I tell you what I believe the people in the uncommitted nations want and contrast the Communist appeal with our own.

First, there is the desire for peace throughout the world, a desire which is particularly strong in the nations newly-freed from colonial ties. This is not merely negative in the sense of war weariness or fear. It is often something much more positive. They wish the time and freedom to build their countries economically, politically and culturally. To such nations the Communist world talks and promises peace. It appears to respect their desire for neutrality. By contrast we often seem to be talking war and military alliances. I do not say that these impressions are correct, but they are more widespread and sincerely held than we often realize.

Second, there is the understandable desire for economic progress in nations less developed than those in the West. To these nations, the Soviet Union holds up the example of its own dramatic industrial progress under Communism. On the other hand, the almost unbelievable prosperity of the United States appears to many of these nations as a goal impossible of attainment.

Third, there is the desire for recognition, prestige, and independence. In much of Asia and Africa, strong resentments have been built up against Western nations because of past or present colonial and imperialistic policies. Often there is the deep hurt that springs from real or imagined racial discrimination. Here we find that there is a fear of what they term cultural imperialism, an effort by the West to dominate the thinking of other nations rather than to respect their cultures and religions on an equal basis with ours. . . .

A fourth point to note is the attitude of many peoples toward material things in contrast to the intellectual and the spiritual. This is difficult to express accurately. In one sense, all peoples are concerned with economic and material problems. They must produce to live. Yet, at the same time, there are often profound differences in the relative place assigned to these activities. In many areas of the world a place of honor is given to leaders in the arts and intellectual fields and in religious activities. The intellectual is not dismissed as an egghead. The artist is not called a long-hair. The minister of religion is not considered an impractical idealist.

Here again we find that many peoples think that we in America are too materialistic to have such ideals. We are considered anti-intellectual, deficient in culture, superficial in religion. Again, I am not passing judgment on the truth or falsity of these charges. The important point is that they are widely believed. And what is truly amazing is this—that the apostles of Communism can parade as exponents of the very ideals that they accuse us of neglecting when their own philosophy is the ultimate in materialism and the antithesis of religion. . . .

II

We now come to the basic question: What should our policy be in the light of the new Soviet tactics? We must, of course, continue to maintain adequate military strength at home and we must try to keep alive our vital alliances abroad. We must continue our programs of economic assistance and avoid if we can the possibility that less developed nations will be forced to become economic satellites of the Soviet Union.

But our military and economic programs, essential as they are, may not prove to be the most important element in this battle. Of this we can be sure. The uncommitted nations are not going to be frightened into alliances with the West by military power, nor can their allegiance be purchased by dollars. What will probably be decisive in this struggle is not how much each side does but how it is done.

That is why we must, at whatever cost, place additional emphasis on developing the kind of idealogical program which is designed to win the minds and hearts of men. Before I discuss details of such a program, may I suggest one fundamental condition that can make the difference between success and failure? Whatever we do we must deal with other people as our moral and spiritual equals. Nothing is

more infuriating or more likely to make our program fail than a boastful or condescending attitude on our part. It is dangerous to parade our material wealth or economic achievements. This may merely create envy, rather than admiration, on the part of other peoples.

In a sense, we must deal with other nations with the tact, humility, and friendliness of missionaries. Indeed, we could learn a great deal in our foreign relations by studying the attitudes and methods of the Christian missionaries who have won friends throughout the world. They came to help the nations to which they were sent. They learned their languages and customs. By taking literally the truth that all men are brothers under God they were accepted into families and homes of distant peoples. Once we have this attitude, our task is to convince others that democracy and freedom and all the rights and privileges we hold sacred are better for them than is the Soviet way of life.

It is not enough to denounce or expose Communism. We must show that we have a better alternative. We do not do this by parading our superior material standard of living. It is the total pattern of life that must prevail—not merely one phase of it . . .

There is no question but that we have the better case to sell, because basically we are on the right side. The side of freedom and justice, of belief in God—against the forces of slavery, injustice and atheistic materialism. Ours is the truly revolutionary dynamic idea. It is the Communist idea which is repressive and reactionary.

III

How do we get our message across? I believe that often too much reliance is placed upon the effectiveness of bombarding the uncommitted countries with radio broadcasts, motion pictures, and press releases which present the American viewpoint. These programs are important and necessary, but, in the long run, I believe there are others which are more effective.

May I emphasize first the overwhelming importance of expanding our program for exchange of persons. This includes high school youngsters who spend a year living with American families and going to our schools, colleges and university students who get their degrees in American schools, and the leaders program under which each week fifty or more foreign visitors —leaders in business, government, labor, and education—come to the United States as guests of our government to talk with the Americans who are in the same field. . .

It is particularly important that we expand this program in countries newly released from colonial status. Here the need for trained leaders is often the greatest. Many times students will graduate from a university and almost immediately take a high political position in their native lands. From a long-range point of view, we can gain immensely by programs of this nature. For the cost of one large bomber we can make friends that will benefit the free world for generations to come. . . .

If the free world can teach the leaders of tomorrow in areas that may well dominate tomorrow's world, we need not fear the contest between Communism and freedom. There are those, of course, who may point out the fact that many of those who today oppose Western policies were trained in Western universities. But they oppose us because we taught them ideals of freedom while we were

PLAIN SPEECH

Music in Worship

Early Friends were in a quandary with regard to music in their worship. On the one hand they had developed a system of unprogrammed worship in which really good music is almost impossible, for the simple reason that good music requires careful preparation. On the other hand, they were trying to recover essential and early Christianity, such as that exhibited in the New Testament before the development of ecclesiastical stereotypes, and they could not but notice that first century Christianity was marked by singing, especially the singing of what the Bible calls hymns and spiritual songs. The tension involved in the combination of these two concepts has never been wholly resolved. There was some singing in the seventeenth century Quaker meetings, but apparently it was almost wholly spontaneous and may not have sounded very musical.

With the coming of the pastoral system, among the majority of American Quakers, there was a decision to emphasize more the New Testament pattern than the seventeenth century pattern, with the result that singing came into the regular time of worship and is thus employed today throughout most of the meetings of the Five Years Meeting. Among a good many Friends along the Atlantic seaboard, especially in Philadelphia Yearly Meeting, there has been another solution which has involved the wide use of hymns in the Sunday School program, but none in the regular hour of worship. In many places, especially in country meetings, the attendance at Sunday School is greater than the attendance at the regular hour of worship. The difference between the east and west is, thus, less striking than we usually suppose it to be. I recently attended a large Sunday School in an ancient Pennsylvania Meetinghouse when we were almost worn out with the singing of six hymns in the opening exercises of the Sunday School.

What the future holds, we cannot know, but we are beginning to see the possibility of a pattern which may do justice to both of the principles we inherit. There is no reason why we have to choose between valid principles, providing there is a way in which they can be combined without compromise. One way is to have, in the hour of worship, one period in which there is excellent and well prepared music, another period in which there is free ministry long enough to be real and not just a gesture, and finally a period in which there is a well prepared address. If each of these is maintained in its integrity, it may be that the total outcome will be far richer than is possible in the situation in which only one principle is maintained.

D. E. T.

keeping their lands in colonial bondage. Now that great areas of the world are free from colonialism, we have a good chance to win back the friendship and loyalty of leaders of these lands.

In addition to government sponsored activities, it is important that every American who goes abroad or who deals with foreign guests in our own land realizes that he is an ambassador representing our Nation. All of us must try to be sensitive, understanding, and helpful. Arrogance and boastfulness make enemies—not friends. And particularly we must appreciate the high place given to intellectual and spiritual values in many areas of the world. This places a tremendous responsibility on our tourists and business visitors, upon the exporters of motion pictures, and books, indeed, upon anyone who is likely to be taken as a representative of our way of life. . .

IV

In discussing our need to win the war for men's minds, I have said little about direct contacts with the people behind the Iron Curtain. Today we can have such contacts almost for the asking. If the present trend continues in the Soviet Union and in many satellite countries, it will be possible to meet broadly with these people, to exchange ideas, to compare our respective ways of life. Many of my fellow Americans are rather skeptical about this new move. They suspect, with some justification, a hidden trick—possibly a device to make Communism respectable and to discourage the peoples held in submission by Red armies. I do not fully share this point of view. I think that the explosive power of freedom is greater than the combined effect of all the atomic and hydrogen weapons in the world today. . .

It was once said that "You shall know the truth and the truth shall make you free." This challenge has echoed through the ages. It is as valid today as it was when it was uttered more than nineteen centuries ago. We believe in such basic truths as man's equality under God, the dignity of man, the rights of each individual to live his life in peace, the sacredness of law, the benefits of political freedom including the freedoms guaranteed in our Bill of Rights. These truths are the great heritage of mankind. We are confident that they will prevail. . . .

The Fellowship of Evangelical Friends

By Gerald W. Dillon

The fourth Conference of Evangelical Friends met in Denver July 11-14, with 400 people present. It created a permanent organization to be known as the Association of Evangelical Friends, to which individual Friends, upon acceptance of the statement of faith, may belong. The opening address given by Gerald W. Dillon of Portland, Ore., to the Conference is summarized below. Gerald Dillon will serve as Chairman of the new organization. Other Board members are Charles S. Ball, Simeon O. Smith, Lloyd Hinshaw, Verl Lindley, Arthur O. Roberts, Walter Williams, Merle A. Roe, Edward S. Escolme and Roy Clark.

One of the foremost objectives of the Association of Evangelical Friends is to provide a means of "fellowship and inspiration among those of like precious faith." It is with this in mind that we have gathered here at Denver to share together in the fellowship of a mutual faith and love.

It is important that we think carefully and reverently upon this subject of fellowship. Let us acknowledge on the one hand that in too many places fellowship has become so broad and inclusive as to lack depth and a sense of vital relationship to God. Let us also acknowledge that in other places the fellowship has become so narrow and exclusive as to become little more than a mutual admiration socity. Both of these extremes we must avoid. We all need, as Friends, in a most serious manner, to do some straight-forward thinking on this subject.

THE DIRECTION OF FELLOWSHIP

The Apostle John writes in his first epistle, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with His Son Jesus Christ." Two important observations should be made from this verse.

First is the *direction* of the believers' fellowship. First and foremost the fellowship of the believer is with the Father and with His Son Jesus Christ. Here is an almost forgotten factor in the thought of "Christian fellowship" today. We have been so anxious about our relationship to one another on the human level that we have well-nigh forgotten the more important sense of our fellowship with the Father and with His Son. We all would do well to stop and consider the serious and sobering implications of fellowship with a holy God who is "light and in Him is no darkness at all."

Beyond this point of fellowship with God, our fellowship with man is incidental. It is extended beyond this point only to the degree that another person is in a proper relationship to the Father. It is here that our fellowship with one another begins—in Christ Jesus. Apart from this or below this level there is no Christian fellowship possible. As all are drawn closer to Him we are at the same time drawn closer to each other in a fellowship of Christ-centered love.

As leaders in the church we do well at this point to exercise caution and care. We must not attempt to draw an arbitrary circle of fellowship that shuts out any man who is in fellowship with God. This would be to divide the family of God and the body of Christ. Also, we must not draw a circle of fellowship so broad and all inclusive as to embrace those who are still at enmity and out of fellowship with the Father. This would destroy the true character of Christian fellowship and reduce it to little more than an empty humanism, void of any significant spiritual meaning. Both of these tendencies we must carefully avoid as evangelical Friends.

THE BASIS OF FELLOWSHIP

This introduces to us a second major consideration — the *foundation* upon which our fellowship is based. The apostle John writes, "that which we have seen and heard declare we unto you that ye also may have fellowship with us. . . ." Again he writes, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." These two scriptures indicate that Christian fellowship has a two-fold basis.

First, is what may be called a *doctrinal* basis. This would embrace those things which John declared unto the church in order that they might have fellowship. Certainly, at this point we would be doing violence to John's thought to demand complete identity of

thought. But, there are some fundamentals most surely believed in the church which all must believe if there is to be any sense of Christian fellowship. Briefly stated these doctrines are: that man is a sinner without any hope of eternal life; that Jesus Christ as God's only begotten Son came into this world to save sinners; and that His death and resurrection are indispensable acts by which He became a living Saviour for the whole world; and that man as a sinner, undeserving of anything but wrath, may be saved and transformed so as to possess both life and light through Jesus Christ alone. While there are many more precious truths most surely believed by God's children any fellowship that does not meet on this minimum basis of doctrinal belief can not in any sense be a Christian fellowship. For, this is the very heart and core of the Christian message and apart from this there is no Christianity.

But, to believe these doctrines alone is not enough. We must also walk in the light. There is an experiential basis for our fellowship. By this is simply meant that those objective truths believed with the mind and revealed to us by the Spirit of God must be subjectively appropriated and realized in the heart of man. This can be done only at a personal level as each one, through personal confession of one's sin (I John 1:9) and through faith in Jesus Christ as one's personal Saviour and Lord, becomes a child of God. It is only then that one has fellowship with the Father and with His Son Jesus Christ, and not until this great crisis of conversion and cleansing becomes a fact in one's life.

Projecting Faith

Our fellowship as children of God is lifted to even higher realms when through continued "walking in the light" we are led to project our faith into all life. It is then that we share with the Father the fellowship of a compassionate love for the lost of the world and share with Jesus Christ the sacrificial price of giving our all that others might be saved. This is evangelical fellowship at it's highest level, when through labouring together with Christ we become instruments in His hand to bring another prodigal back to the Father.

In conclusion, two observations need to be noticed concerning this fellowship. First, that it is an *exclusive* fellowship. It excludes those who deny any of the essential doctrines of the Christian faith; any one who has not become a child of God through simple faith in Jesus Christ, and it excludes any one who does not exemplify this grace in his daily life. However, it must also be said that this is an unavoidable situation, for it is upon this basis alone that we are able to sustain fellowship with God who is holy and righteous. Therefore, our fellowship, which is first and foremost with the Father, would exclude all who are not in fellowship with the Father and with His Son.

The Yearning Heart

Secondly, it needs to be noticed that this is pre-eminently an *inclusive* fellowship. It is a fellowship that reaches out with a yearning heart of love unto the ends of the whole earth to embrace any, regardless of race or color, in one Christ-centered communion. It was this same compassionate heart that moved John to write. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us." There is nothing narrow and exclusive, but rather something that is broad and inclusive. At the same time it is not something that is shallow and meaningless but a fellowship that brings one into a sense of harmony and communion with God Himself and with His Son, Jesus Christ.

May that same compassionate heart of love move us as evangelical Friends to do all within our power to enlarge this Christian fellowship, of which John wrote, throughout the whole world and throughout all Quakerdom.

Sustain me, O God, that the belief I affirm may declare itself in the life I live.—Tolstoy.

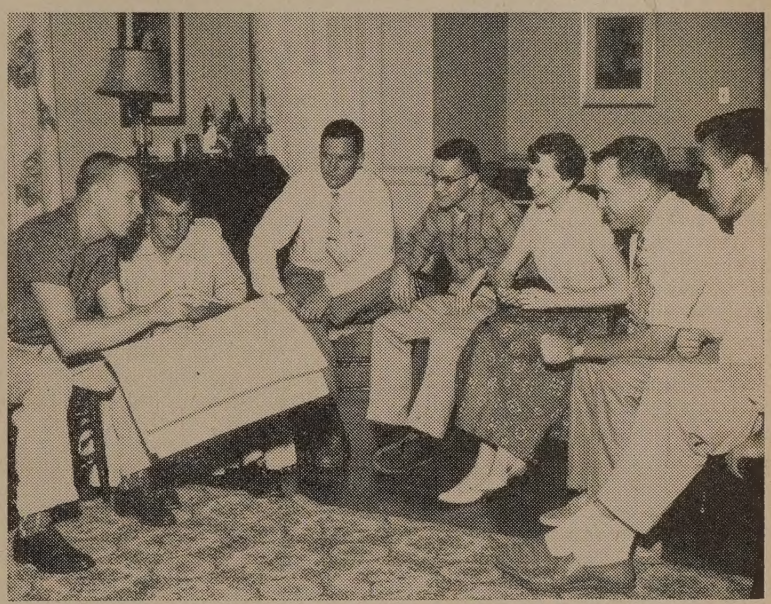


Photo by Susan Castator

CHRISTIAN LEADERSHIP SEMINAR

Gathered around William Benedict and a map of Indiana are some of the young people participating in the Christian Leadership Seminar held in Richmond, Indiana this summer. Left to right are Bill Benedict of Brookville, Tom Applegate of Spiceland, Wayne Carter, Young Friends Secretary, Jim Robertson of Spiceland, Irene Bennett of Dana, Hugh Barbour of the Earlham College faculty, and Jerry Rees of Richmond. Nine young people finished in July a six weeks study and practice course in Christian leadership. Sponsored by the Five Years Meeting and Earlham College, the project was supported by Quaker Men of Western and Indiana Yearly Meeting. Throughout the week and on Sunday the young people gave specific service in the work of some church or Meeting. On Fridays and Saturdays they met at Trueblood Retreat House in Richmond for special study and training. Wayne Carter and Hugh Barbour headed the seminar, assisted by Harold Smuck, Errol Elliott, Russell Rees, Olaf Hanson, David Castle, Will Reagan, Norval Webb, Furnas Trueblood, Alan Walker, Max Heirich, Leonard Hall, Kathryn Weber and John Harvey. Charles Williams of Richmond served as assistant minister at the Bethel A. M. E. church; Irene Bennett was in charge of the nursery at West Richmond; Jerry Rees was a Sunday School teacher at First Friends; Bill Benedict is conducting a religious census survey in Franklin county; Tom Applegate served as assistant pastor at Russiaville; Jim Robertson served as assistant pastor at Carmel; Ivan Clark of Westfield, N. J., has been Methodist pastor at Greensboro; Paul Capes of Richmond has been Methodist pastor at St. Paul; Jim Johnson of Ridgefarm, Illinois, has been acting pastor at Rich Square.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Faith and Practice

As the two Philadelphia Yearly Meetings united, they prepared a new Discipline, "Faith and Practice," which is now available from the Friends Book Store at 302 Arch St, Philadelphia 6, or from the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana (cloth-bound, 268 pages, $1.00). The following excerpt is taken from this volume, interpreting the Friends Meeting for Business.

Meetings for the transaction of business matters are conducted in the same expectant waiting for the guidance of the spirit as the meeting for worship. Periods of worship, especially at the beginning and end, lift hearts and minds out of self-centered desires into an openness to seek the common good under the leadership of the spirit of Christ. Matters presented are considered thoughtfully, with due respect to every point of view presented. When a course of action receives the general, though not necessarily unanimous approval of the group, the Presiding Clerk formulates the sense of the meeting and it is recorded in the minutes. No vote is taken; there is no decision made by a majority which overrides opposition. Action is taken only when the group can proceed in substantial unity.

If there are serious differences of opinion, perhaps held tenaciously by some who feel sure that their way is the only right one, it is frequently possible to find unity by recourse to a period of silent prayer. It often happens that objections are then withdrawn or some new way opens which had not been thought of before. Such a way transcends compromise; it is the discovery at a deeper level of what all really desire. As separate wills are merged in the underlying will of God, all find themselves united in that vine of which all men are branches.

Friends' way of conducting business is of central importance to the very existence of the Meeting. It is the Quaker way of living and working together. It is the way which can create and preserve the sense of fellowship in the Meeting community and from there it can spread by contagion to larger groups and larger decisions in which individual Friends or Meetings have a part.

Faith and Practice, 1955
Philadelphia Yearly Meeting

The Pastor of a Friends Meeting, by Seth Hinshaw; North Carolina Yearly Meeting, twenty-five cents.

This 28 page pamphlet is a valuable presentation of Quaker pastoral relationships. It will help the Quaker pastor in those fields of endeavor which are like those of any minister; it also will help him in the areas which are unique in Friends pastorates. Quaker pastors are reading books on the life and work of a pastor, but this booklet meets a real need in the practically untouched field of the special responsibilities of a Friends minister. It points out the positive fundamentals and mentions some warnings. This is a clarifying and encouraging pamphlet for Quaker ministers, and should also be widely read by members of Ministry and Counsel, if that body is concerned and active.

Seth Hinshaw is Executive Secretary of the largest Yearly Meeting in the Five Years Meeting—North Carolina. His experience, his wisdom and his spirit are evident in this short and sample set of descriptions and advices.

William J. Reagan

The Spirit They Live In, a report on the problems confronting American Indians, has been prepared by the American Friends Service Committee. The illustrated booklet discusses current difficulties facing Indians today, A.F.S.C. work among the Indians, and a list of principles for action. Copies are available from the A.F.S.C. at 20 S. 12th St., Philadelphia 7, Penna. Single copies are free.

WALK INTO THE MORNING

There are many times when shadows
Drift in across the day,
To lash the soul with bitterness
Through hours that seem to stay
Motionless through heartaches
As clouds erase the skies.
Tears press through the morning,
And over-brim the eyes.

We must walk into the morning,
And cause His peace to shine
Across the shadowed sorrow
By reading each promise-line
That is written in His Holy Word—
That lights the forward way
And leaves abundant thankfulness
To glow in us all day.

Mary Gustafson

ENDLESS HOPES

Splashes of oblique light that flicker
Amid the thickness of new green leaves;
Vanishing as huge waves that come up on the shore
And leave it quick and wet,
Tugging at the sands in frenzied agony
As if an unseen hand had swept the water back into the ocean;
Listless as the firefly whose fitful light is like a roaming star;
Relentless as a rainstorm that must expand its fury in the sky;
Enduring as the vine that sags beneath its heavy yield of grapes:
Such are the endless hopes of men!

D. M. Pettinella

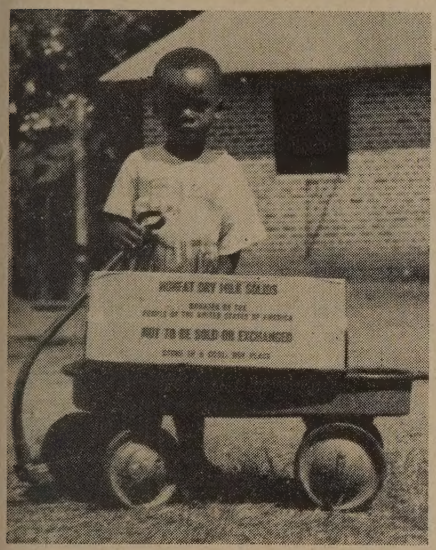
ILLUSIVE DREAMS

I try to catch my silver dreams
With salt upon their tails,—
However cautious the approach,
My every effort fails.

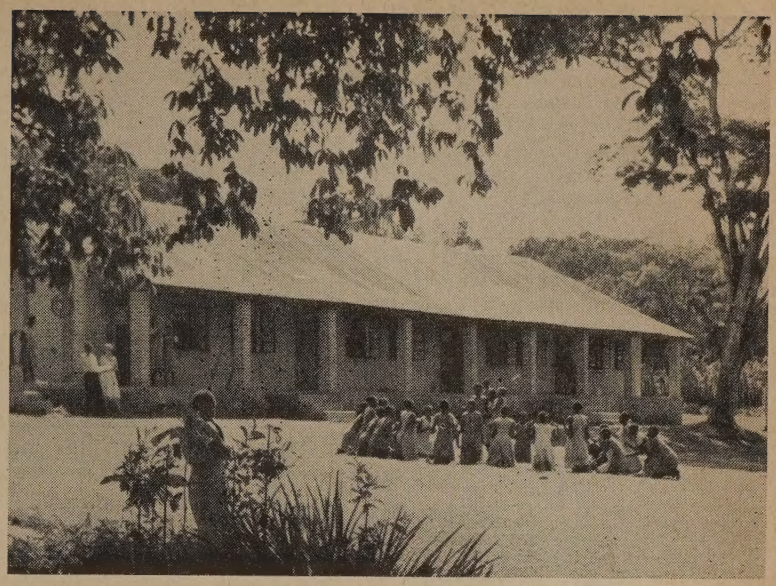
In vain, I followed them one day
From valley, wood, and hill,
But found them sitting in a row
Upon my window-sill!

Stella Craft Tremble

An African Picture Page--II



Musevi, one of the orphans that are under the care of the trainees in the teacher-training classes of the Girls' Boarding School at Kaimosi, Kenya, is proudly helping to haul home the school's allotment of surplus food from America. The 62-ton shipment of surplus dairy products (powdered milk, cheese and butter oil) that left the U. S. in January was received, duty-free, in May by the Friends Africa Mission. This food was directed to Kenya largely through the efforts of the American Friends Service Committee, with the permission and cooperation of the Kenya Government. All the schools at Kaimosi and many of our Friends elementary schools received shares.



In the background is the new classroom block of the Girls Boarding School at Kaimosi. It houses the intermediate section of the school, grades 5-8. These four classrooms are light, spacious and airy. Most of the rooms have no ceilings, but simple in construction as they are, they seem very wonderful to the students. In the foreground is a class in Physical Training.

The Government of Kenya is interested in our school for girls at Kaimosi and has been generous with grants for new buildings. Our new dormitories are almost completed, and we hope to move into the new kitchen and dining room unit in June. At present the girls eat their meals in three different rooms.

Pearl Spoon is Principal of the School and Clara Weaver is one of the staff. The African teachers in 1955 were all former students of the school. The Girls Boarding School as yet offers no high school courses. Graduates who wish to become teachers may enter the Teacher Training Center which is on the same campus as G. B. S. In 1955 there were 146 girls in the school proper and 31 in the training center.

In 1955 the G. B. S. choir won first place in the Provincial Music Festival for the fourth consecutive time.

Knit one, purl two, knit one, purl two . . . Heads and fingers and even toes are busy with this activity. During knitting period at Girls Boarding School at Kaimosi one sees groups such as this one, knitting, counting, chatting. This year the girls of the three upper classes of the Intermediate School brought money from home to buy wool to knit warm cardigans for themselves. Each class has a distinctive color. On cold mornings they blossom out in bright-hued sweaters, proud to be displaying their own handiwork. There are fewer colds and coughs now. Best of all, it will be a joy to teach the girls in their home villages the new skill they have learned at school.

At the Girls Boarding School great stress is laid on the domestic arts. The girls study Home Economics and have daily practical experience in house keeping. The new dormitories erected in 1955 are helping the general morale considerably. For the first time our girls have lockers and suitable places to hang their clothes.

The Sunday School Lesson

Prepared by Harold N. Tollefson

September 2

Democracy in Christian Fellowship

James 2

The idea of "democracy" should strike a responsive chord in the minds of Friends. It is woven into the fabric of our Society, and has been one of our primary principles. The student of Quakerism is impressed with the terms "equality," "simplicity," "community" with reference to our basic ideals.

Certainly American Friends should be aware of this ideal, because of our Quaker heritage and our political philosophy expressed in Lincoln's poignant "government of the *people*, for the *people*, by the *people*". We do well to reflect a while on these ideals. The Epistle of James endeavors to cement *faith* and *works* into one Christian virtue, based upon the truth that God is no respecter of persons. If we really believe *that*, we shall have no difficulty in our attitudes and treatment of others.

We are living in a time of transition. The evidence indicates that it is not only a scientific transaction from a mechanical to an atomic energy era, but also a transition from "colonial" to the "democratic" form of government. Self-government is rising to take the place of absentee-government. Perhaps the Church has taught better than it thought, when it brought the Gospels to the uttermost parts of the earth, especially these passages from James. To teach the universal love of God, the fellowship of believers, and the liberty of the spirit is to invite self-expression on the part of the hearers and adherents! As one consequence of these ministries to other peoples we now see the merging of Christian groups once separated by private interpretation of the Scriptures or political loyalties. In witnessing to the people of the Orient and the islands of the sea we have discovered that we cannot have "the faith of our Lord Jesus Christ, . . . with respect of persons." We can almost hear Jesus say, "to proclaim liberty to the captives" as James suggests that we shall be judged according to the law of liberty. Liberty is not something that belongs to one person alone; it is *shared*, and enjoyed in company with others! It is a freedom to love God and our fellows, to serve God and our fellows, to have union with God and our fellows. Our faith is reflected as in a mirror, and we are recognized as we fulfill the perfect law of liberty. This is more than intellectual assent, or spiritual insight, it is implementing love in daily life without discrimination. The Christian dare not discriminate for any reason, — position, wealth, cultural background, and religious heritage. The "inasmuch" of Matthew 25 illustrates James' statement "faith without works is dead".

Question: Would your home be open to persons of other cultures, religious faith, or race, with Christian hospitality? Does your Meeting have an atmosphere of Christian brotherhood that would encourage "seekers" to worship with you without embarrassment?

September 9

The Source of Human Conflicts

James 3 and 4

It is clear that the early Christians had serious defects, both religious and moral. The letters of Paul indicate some of the real problems they faced as a Christian "church." James likewise points up some failings, and we are conscious of the fact that they are also prevalent in our day, and our lives.

Two factors are indicated in these chapters: our speech and our spirit! "Thy speech betrayeth thee" echoes even to our day! We may couple with that phrase another equally true, "Out of the abundance of the heart the mouth speaketh."

The simplicity of Friends included "speech," and we are admonished to let our "yea be yea, and our nay, nay." Words are conveyors of our thoughts and should be simple, clear and trustworthy. I marvel at the tremendous influence Friends have had over the years, and am convinced that much of it was due to the integrity of their speech under all circumstances. Their words were not flippant, but weighted with deep dedication to a way of life. Their silence purified their spirits, and when words came they had been immersed in the love of God, and spoke to the condition of those present in the Meeting, or in business transactions. We may smile at the quaintness of their "dress and address," but we would do well to discover for ourselves the source of their integrity and spiritual leadership. The simple, dedicated ministry of one man changed the relationship of Friends to slaves *in one generation!* It is not unbelievable that one generation of Friends can change the relationship of nation to nation, if we had the conviction that wars come from self-interest, envy and greed.

The spirit that we portray in daily living reveals the richness or poverty of our Christian life. Selfishness, pride, arrogance, envy create ill-will and destroy fellowship. Humility, patience, forbearance, praise increase fellowship. If we study Galatians 5:16-26 carefully we shall be better Christians.

James puts a note of warning into his message that we would do well to heed, in chapter 4, verses 13-15. He is not encouraging slothfulness in business, but carefulness in not being too absorbed in the accumulation of things. In these days of high taxes, high incomes, high powered cars, deep freezers and the like, it is easy to let our desires go beyond our needs. To satisfy these desires we may stress the necessity of greater income and weaken our loyalty to the Kingdom. If we recognize our stewardship, we will retain a proper balance between spiritual and material things, and recognize that God is interested in our well-being also.

Questions: Are you careful in your conversations that you give the right impressions about others? Do you make "standards" for others, and fail in living up to them yourself? Have you read the Queries lately, concerning "reputation of others" and "involving yourself in business"?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

The real democratic American idea is, not that every man shall be on a level with every other, but that every one shall have liberty, without hindrance, to be what God made him.

—Henry Ward Beecher

Things that served chiefly to please the vain mind in people I was not easy to trade in, seldom did it, and whenever I did, I found it weakened me as a Christian.

John Woolman

Friendly Life — Far and Near

David and Helen Stanfield have moved to High Point, North Carolina, where David Stanfield is serving as pastor of the Springfield Friends Meeting. They were formerly at Asheboro, N. C. Millard Jones, former pastor of the Springfield Meeting, is now serving Deep River.

* * *

Norman Huff, now serving the Friends Meeting at Arba, Indiana, will begin service September 1 as Minister of Religious Education at University Friends Church in Wichita, where he will be working with Robert E. Cope as minister. Taking leadership in the Arba Meeting will be Joseph Watkins, former pastor of the Upland Friends Meeting in Indiana.

* * *

Caspar W. and Elizabeth A. Hanson, faithful leaders among Friends in Nebraska Yearly Meeting for many years, now living in Gary, South Dakota, take *The American Friend* to keep in touch with Friends still. In spite of poor eyesight and a knee broken last fall, Caspar Hanson still enjoys gardening. They celebrated their sixty-fourth wedding anniversary in March.

* * *

Wade Mackie, a member of Goldsboro Friends Meeting in North Carolina, is now serving as director of the Employment On Merit Project of the American Friends Service Committee in Baton Rouge, Louisiana. The Baton Rouge office is one of six AFSC offices working on the problem of employment for minorities, the others being in Dallas, Chicago, Greensboro, Indianapolis and Philadelphia. Wade Mackie's wife, Selma Mackie, has served as a member of the American Friends Board of Missions.

* * *

Attendance at the Friends General Conference held at Cape May, N. J. June 22 to 29 surpassed all previous conferences with a registration total of 2,438. Of this, 259 were high school age young Friends and 597 junior Friends. The *Friends Journal* has published a special issue containing Clarence Pickett's and Ralph Rose's addresses to the Conference, a resume of the evening lectures, notes on the worship-fellowship groups and the Bible study groups, and a number of photographs. It is available from 1515 Cherry St., Philadelphia 7, Pa., at 20 cents a copy.

* * *

Walnut Ridge Quarterly Meeting in Indiana is sponsoring a revival now in process, August 2-12, at the Meetinghouse two miles west of Carthage. The speaker each night is Lowell E. Roberts, head of the Biblical department of Friends University, who has also been at the Quaker Haven summer young Friends camp. The six Friends Meetings in the quarter are Carthage, Charlottesville, Greenfield, Little Blue River, Walnut Ridge and Westland. George Cole, pastor of the Little Blue River Meeting, will be song leader for the services.

* * *

Catherine Cain began work as director of Christian Education and Youth Work in Western Yearly Meeting in June. A graduate of Earlham College, she also studied at Ball State Teachers' College, Whittier College, the University of Colorado and Union Theological Seminary, where she received a master's degree. Now residing in Plainfield, Indiana, she will assist local Meetings with their programs of religious education, work with youth camps at Quaker Haven, and in general strengthen the work of Western Yearly Meeting in Christian education.

* * *

Clarence Perisho, formerly professor in Nebraska Central College and now in Mankato Teachers College, Minnesota, is now completing his work for the Ph.D. in Science Teaching at New York University. Margaret White Perisho and their two children, Ethel Ruth and Jane, were recent callers at the Friends Central Offices while visiting Margaret Perisho's parents, Fred and Ethel White, at Charlottesville, Indiana. The Perishos are members of Central City Meeting in Nebraska and occasionally are able to attend Minneapolis Meeting, eighty miles distant.

* * *

The twenty-eight pacifists who refused to participate in the Civil Defense drill on June 15, 1955, and were consequently arrested and tried have produced an illustrated brochure entitled "What Happened on June 15?" Eighteen of the defendants are in the process of appealing the decision of the court and welcome a hearing and funds. Among the defendants are A. J. Muste, Dorothy Day, Ammon Hennacy and Kent Larrabee. The address of the Provisional Defense Committee is Room 825, 5 Beekman Street, New York 38, N. Y.

* * *

Norval Webb will begin service as minister of the Friends Meeting in West Milton, Ohio, on September 1, after a month as guest minister in Pasadena, California. A farewell dinner for him at First Friends Meeting in Richmond, Indiana, in July brought an overflow crowd to the church basement. David Castle, who has served as Associate Minister of the Meeting with special responsibilities in the field of Christian Education and Youth Work for the past three years, has been asked to assume the position of pastor of the Meeting.

* * *

John and Mary Pennell Caughey, former teachers at Friends Boarding School in Barnesville, Ohio, are under appointment to the Friends Africa Mission in Kenya Colony. John Caughey, who was educated at Allegheny College and the University of Illinois, taught two years in the American University of Cairo and at Nebraska Central College before going to Barnesville in 1952. He will teach science at the new Secondary School at Kimilili in Kenya. The Caugheys and their three children will sail for England in September where they hope to spend some time at Selly Oaks near Birmingham before continuing to Africa.

* * *

Olaf Hanson, children's secretary for the Board on Christian Education of the Five Years Meeting, was the subject of a lengthy write-up in the local Richmond, Indiana, newspaper. Her work in writing or editing the Sunday School materials for Friends children up to the age of eleven, the children's chairmen in the eleven Yearly Meetings of the Five Years Meeting, the visual aids library, field work and workshops are described in the article. Olaf Hanson has just completed a book entitled "Jesus Went About Doing Good," a teacher's textbook for vacation Bible schools. Her most recent visit among Friends was to the Leadership Training Institute at Virginia Beach, Virginia in July, where she served as leader.

* * *

Robert H. Frazier of Greensboro, N. C., attorney and former mayor, is attending the International Bar Association meeting in Norway this summer. Other visiting among Friends includes that of Dirk H. Meynen of Netherlands Yearly Meeting to East German Friends. Joseph P. Haughton of Ireland Yearly Meeting carries a list of "isolated Friends" in Brazil, Argentina and Chile while he is on a South American tour. Alfred G. Tucker of London has visited Friends and friends of the Friends in Spain. Paul Ostreicher of New Zealand is travelling around the world attending international conferences on medical practice and visiting Friends wherever possible. Fortunato Castillo of Mexico and the United States is travelling in Europe this summer, joining with Friends for worship in various centers.

* * *

Among the plans for the 1957 Conference of All Friends in America to be held in June at Wilmington College will be a panel of Friends from various parts of the United States who will discuss Growth and Evangelism as it relates to Friends. Douglas V. Steere of Haverford College has accepted the responsibility of giving the opening address of the conference. Other speakers and discussion leaders are being recruited from many different parts of Quaker experience and thought. Herbert Nichols of Wilmington and Mary Hoxie Jones of Philadelphia, co-chairmen of the Conference planning committee, report that notices of quotas available to Yearly Meetings and independent groups have been sent out and that Friends groups will work out the assigning of representatives this summer.

* * *

The historic Meetinghouse of Almeley, a small "black and white" (half timbered) structure built in 1672, is now undergoing reconstruction. Two of the early "Publishers of Truth," Richard Davies and John ap John, came to the border area of England and Wales in 1669 and there met with Roger Prichard of Almeley, who with them developed "a large sweet comfortable meeting." Through the years Almeley Meeting lost and gained in strength, losing some of its men to the new colony of Pennsylvania (Edward Prichard and John Eckley among them); reaching a low ebb in the 19th century; serving as a great center of hospitality when Elizabeth and Hannah Southall, two Quaker sisters, were alive; waning again during the war and now in the last few years showing signs of fresh growth. Friends who are interested in helping to restore Almeley Meeting are asked to write to E. Watlock Malcomson, Almeley Appeal Fund, Red Lay, Letton, Hereford, England.

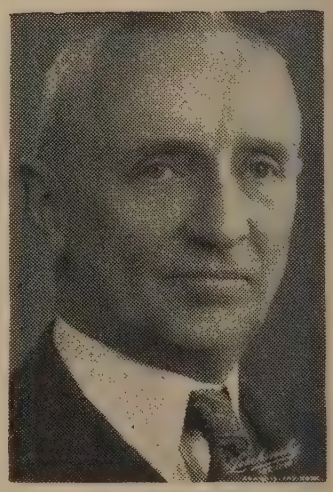
A recent visitor to the Bloomington Meeting, whose centennial is described on this page, was Ian Hyde, assistant to the editor of the London Friend. Ian Hyde, to the left, is shown on the steps of the Bloomington parsonage chatting with Clifford Wolfe, pastor, while Brian and David Wolfe look on. In the country as a member of the Quaker Study Tour, Ian Hyde has visited Friends in New York, Washington, Wilmington, Richmond, and Des Moines, Iowa, as well as spending a month at Pendle Hill near Philadelphia. He returns to his position in London early in August.

Muscatine Meeting

* * *

Friends interested in the case of Plymouth Friends Meeting in Pennsylvania, which has been recently in the news, may write Harry E. Sprogell, 23rd Floor, Packard Building, Philadelphia, for further information on the complex problem. Plymouth Meeting hired Mrs. Mary Knowles as librarian for its community library, the William Jeanes Memorial Library in 1954. The Meeting has retained Mrs. Knowles services despite a House Committee investigation and Mrs. Knowles refusal to answer questions there about her associations of some ten years ago. Last July the Fund for the Republic awarded the Meeting $5000 for its "courageous and effective defense of democratic principles" in refusing to give way to local pressures to dismiss the librarian. The Meeting has been divided about accepting the grant. The meeting's Library Committee has issued a statement affirming belief in Mrs. Knowles library ability and her loyalty. Further complications have come in the demand of the House Un-American Activities committee to see the Minutes of the Monthly Meeting, a request now withdrawn. On July 26 nine Philadelphia Quakers protested Congressional interference with their religious affairs, challenging the procedure of the sub-committee hearing on Plymouth Monthly Meeting affairs. The signers of the letter to the House Un-American Affairs Committee are Anna Brinton, Reed Cary, Elizabeth Chalmers, Charles Darlington, William Eves 3rd, Clarence Pickett, Howard Taylor Jr., James Walker and Robert Yarnall. A copy of their letter is available from 1515 Cherry St., Philadelphia 2, Pa., Philadelphia Yearly Meeting headquarters.

Bloomington Meeting



Ora W. Carrell

Friendly Fellowship

MUSCATINE, IOWA—The centennial observance of the Muscatine and Bloomington Friends Meetings was held Sunday, July 15, with capacity crowds at both morning and afternoon services, the former held at Muscatine, the latter at Bloomington, just outside Muscatine. A basket dinner was served at noon at Bloomington.

Ora Carrell, former pastor of the Muscatine Church and now associated with Doane College in Crete, Nebraska, was the guest speaker at the morning service. His subject was "The Service of a Century—the Challenge of the Future." After a historical review he pictured the challenge of the future as that of presenting the basic Christian message of the indwelling Christ, the mission of speaking to the whole man and need for revitalizing our meetings for worship so that they will be a redemptive and healing force. Warren Hendershott, pastor at Muscatine, presided.

The afternoon program consisted of a historical review presented by a panel of five, Marvin Hoeksema, Louis Herwig, Paul Hoag, Hilda Grossklaus and Clifford

Wolfe; greetings from former members and friends; musical numbers; and a traditional Quaker Wedding. The couple, Paul and Freda Hoag, wore the traditional dark Quaker clothing of a century ago which had been handed down in the Hoag family. Paul Hoag is the great-grandson of Enoch Hoag who settled in Bloomington in 1854 and became Superintendent of Indian work in 1869 when the government adopted, at the insistence of Friends, a humane policy toward the Indians. Clifford Wolfe, pastor of the Bloomington Meeting, presided at the afternoon service.

Other Friends participating were Guilford Street, former pastor of Bloomington now at Honeycreek Friends Meeting, and Guy Hunting, former pastor of both Meetings now retired in Muscatine.

* * *

LEESBURG, OHIO—The Quaker Men of Leesburg have just completed picking raspberries from their patch and the early morning sessions produced 1065 quarts. All the raspberries were easily sold in the community with a good profit. The past year the Quaker Men added knotty pine cabinets to the Meetinghouse kitchen and also purchased another gas stove. Present projects of the men involve getting the Meetinghouse and parsonage in "company shape" for the Yearly Meeting.

Leesburg Friends are busily preparing for the sessions of Wilmington Yearly Meeting, to be held in the Leesburg Meetinghouse for the first time, August 16-21. The meeting is looking forward to entertaining Friends from distant points in the Yearly Meeting and may Friends visiting the sessions. All sessions of the Yearly Meeting will be held in the Leesburg Meetinghouse except Sunday morning services and the Young Friends Sunday afternoon session at Quaker Knoll. Main speakers include Lloyd Cressman, Samuel Marble and Harold Tollefson.

Glenn McKee.

* * *

INDIANAPOLIS, INDIANA—First Friends Meeting is on a pilgrimage to the third new Meetinghouse constructed in Indianapolis since the first Friends families settled here in 1834. At that time, 1200 people lived in the village. An Indulged Meeting from Fairfield Monthly Meeting was granted to the Friends living in Indianapolis in 1836. Many Friends moved from Indianapolis and the Meeting was laid down in 1839. A few years later many friends moved back and an Established Meeting from Fairfield Monthly Meeting was granted in 1855.

A two story brick building was dedicated in 1856, and the Meeting, with 57 members, was made a part of Bridgeport Monthly Meeting in 1859.

Indianapolis First Friends Monthly Meeting was esablished in 1865. By 1895 the membership had grown to 600 and the second Meetinghouse was dedicated at 1241 Alabama Street.

With a membership now of over 1100, Indianapolis First Friends is building its third Meetinghouse in the northeastern part of the city at Kessler Boulevard and Parker Avenue. The 8½ acre tract will afford ample parking space and a recreation area. With a large worship auditorium, many church school rooms, staff rooms, kitchen and dining rooms, and recreation rooms the growing membership of First Friends will be ably accommodated.

The Jerusalem Team, an organized visitation group, plans an extensive church membership survey in this rapidly growing residential area of the city.

Dedication services for the new Meetinghouse are being planned for December, the 100th anniversary of the first Friends Meetinghouse in Indianapolis.

Geraldine H. Moorman

Protest on Censorship

Winslow H. Osborne, a New England Friend, testified recently before the Subcommittee of the House Judiciary Committee, protesting the secret impounding of literature by the Post Office. The Committee was hearing testimony on bills which would forbid a person outside the United States from using the United States mails to distribute political propaganda unless the sender or the receiver was a registered foreign agent. Winslow Osborne testified on behalf of the American Friends Service Committee at the invitation of Congressman Emanuel Celler of New York, chairman of the Committee.

Printed matter from abroad addressed to the New England office of the American Friends Service Committee was secretly impounded by the Boston Post Office, and some of it destroyed, without any notice or hearings of any kind, reported Winslow Osborn. The material involved included leaflets from England entitled "The H-Bomb and You," "In China Now," "Indochina and World Peace," "China and the United Nations," "Guatemala," "Camp of Liberation," and "The Third Camp." The leaflets were to be used in peace packets along with other material expressing views on the various problems of peace. The AFSC does not endorse the pamphlets, but acts "on the principle that full information and consideration of all points of view, along with quiet study and free discussion of as many facts and views as possible, will strengthen the influence of peace in the hearts and minds of people everywhere." None of the pamphlets impounded advocated treason, insurrection or forcible resistance to any law of the United States.

Winslow Osborne stated that he believed this experience illustrated the inherent evils present in any scheme of censorship. Other witnesses who opposed the bill were a representative of the Library of Congress, the American Book Publishers Council, the American Library Association, the American Civil Liberties Union and the American Federation of Teachers, The Friends Committee on National Legislation reports "So many questions as to its advisability have been raised that it is probable that the bill will die in the House Judiciary Committee."

Through an AP release, Winslow Osborne's testimony was given wide publicity, some of it unfavorable. Winslow Osborne is a member of the New England Regional Committee of the AFSC and also Clerk of New England Yearly Meeting. He is an attorney by profession.

Notes from the News

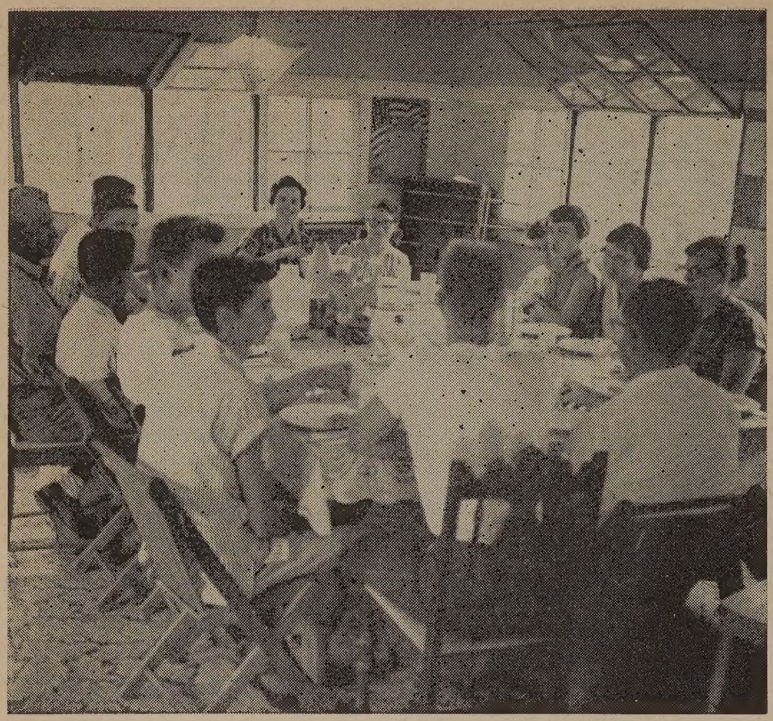
A resolution urging the United States government to abandon hydrogen bomb tests in the Pacific was adopted by the American Baptist Convention at its annual meeting in Seattle. The resolution said the bomb testing was harmful to missionary work, dangerous to Japanese economy, had adverse effects on the Asiatic people, and posed a long-range threat to the human race. The convention also approved continued exchanges between American and Soviet nationals and urged prayers for peace.

* * *

Walter W. Van Kirk, long time church worker for better international relations, died on July 7 at the age of sixty-four. He was director of the department of International Affairs for the National Council of Churches and had held that position and a similar one in the Federal Council of Churches since 1925. An ordained minister of the Methodist Episcopal Church, he was known to millions as the conductor of the "Religion in the News" radio program from 1936 to 1949.

* * *

The first CARE package was delivered overseas ten years ago this summer. During the ten year period, over 15 million individual packages of food and other needed supplies have been sent to 54 countries. The initials, CARE, stand for Cooperative for American Remittances to Everywhere, Inc. CARE packages of books, farm tools, workers' kits, and material now can be sent as well as the packages of food. CARE has offices in the major American cities, with headquarters at 660 First Avenue, New York 16, N. Y.



YOUNG FRIENDS EAT IN OKLAHOMA . . .

Sitting around a table in the building which will be replaced by one on which they are working at the Kickapoo Friends Mission are most of the young Friends of the summer work camp sponsored by the Five Years Meeting in Oklahoma. Left to right, more or less visible, beginning with the boy in the upper left corner, are Jerry Moorman of Sabina, O. (top of head is visible); Gilman Graves of Rye, N. Y. (eyes showing); John Wing Murdock, local Indian visitor; James Wilson, Indian boy from Harrah, Oklahoma; Bob Lohaus of White Plains, N. Y.; Wayne Campbell of High Point, N. C.; Bill Hadley of New Providence, Iowa (see picture below also); Wayne Stout of Asheboro, N. C.; Jayne Jeffers of Bloomingdale, Ind.; Jane Jackson of Earlham, Iowa; Patty Hadley of Coatesville, Ind.; Sue Gottlieb of Glassboro, N. J.; Anita Craft of Winston-Salem, N. C.; and Ruth Rollins of Asheboro, N. C. Not shown are John White of Richmond, Louis Byerly of Oklahoma City, Henry Sadi of Sharon, Conn., and leaders Wilmer and Becky Stratton of Columbus, Ohio.

The campers began work July 9 on the new Friends Community Center at the Kickapoo Mission, a 44x32 block building to be used for Sunday School and various Indian and white community clubs. On July 16 a Vacation Bible School was started under the direction of Jane Jeffers with over fifty local children attending.

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BIRTHS

ABERNATHY—To Robert Shields and Rosalind Smith Abernathy, member of Minneapolis Friends Meeting, a daughter, Susan Gower, on May 14.

HARTLEY—To Chester A. and Jessie Frazer Hartley of Beaumont, Virginia, a daughter, Joyce Irene, on June 30.

JENKINS—To Richard and Carolyn Jenkins of Kokomo, Indiana, a daughter, Judith Ann, on July 22.

MASKEL—To Clarence and Jane Maskel of Kokomo, Indiana, a daughter, Terri Susan, on July 30.

MIDDLETON—To Earl and Yetive Middleton of Kokomo, Indiana, a daughter, Teresa Elaine, on July 21.

SOKOL—To Oscar and Frances Sokol of Unadilla, New York, a daughter, Dorothy Anne, on April 28.

WEAVER—To Charles and Melba Weaver of Kokomo, Indiana, a daughter, Joellen Kay, on July 16.

MARRIAGES

CASPER-MESNER—Helen Lucile Mesner, daughter of Raymond D. and Erma Marsh Mesner of Central City, Nebraska, to Paul Casper, son of Mr. and Mrs. E. G. Casper of Lexington, Nebraska, at the Mesner home on June 1, Lindley J. Cook officiating. Paul and Helen Casper will live at Kearney, Nebraska.

. . . AND CLEAN UP IN IOWA

Dish crew at the Iowa Yearly Meeting Senior High Camp held in July at Quaker Heights consisted one night of David McCracken of Pleasant Plain, Bob Schaefer of Oskaloosa, Ralph Cox and Bill Hadley of New Providence and Norman Woodward of Oskaloosa. Paul Goins of Westfield Friends Meeting, Indiana, was guest speaker at the Iowa camps this summer. This photo and that above of the Oklahoma workcamp were taken by Wayne Carter.

GASKILL-JONES—Catharine B. Jones, daughter of Thomas E. and Esther B. Jones of Earlham College, Richmond, Indiana, to Roger A. Gaskill, son of Earl and Emma Gaskill of Altamonte Springs, Florida, at Stout Memorial Meetinghouse on the Earlham Campus, June 16, after the manner of Friends. Roger and Catharine Gaskill will live in Ann Arbor, Michigan.

GRISWOLD-GOGATE—Mira Gogate, daughter of Mrs. Olga Gogate of Denver, to Robert Griswold, son of Mrs. Floyd Griswold of Mt. Upton, New York, on June 1, at Stout Memorial Meetinghouse on the Earlham College campus in Richmond, Indiana, after the manner of Friends.

ROCKWELL-ROCKWELL—Phyllis Rockwell, daughter of Abner and Irma Rockwell of Monteverde, Puntarenas, Costa Rica, to Howard Rockwell Jr., son of Howard and Dorothy Rockwell, also of Costa Rica, on June 13, in a Friends Meeting at Monteverde.

WADLEIGH-SCHOFF—Leota Estella Schoff of Holden, Massachusetts, to Joseph Bertram Wadleigh of Worcester, Massachusetts, on July 21 at the Friends Meeting in Worcester, after the manner of Friends.

DEATHS

JESSUP—Frank H. Jessup, on July 6, at his home near Plainfield, Indiana, aged sixty-four. He was born February 12, 1892, in Hendricks Co. and lived there all his life. He was married in 1913 to Tirzah Stout, daughter of Lewis Stout, Friends minister. He was graduated from Central Academy of Friends and attended Earlham College and Purdue University. He served for a number of years as Hendricks County commissioner. The Jessups' children died at birth, so they turned their attention to counselling and inspiring other young people in their church and community. They spent several winters in Whittier, California, with Tirzah Jessup's sister, Mildred Votaw, and family. He was a member of Plainfield Friends Meeting and active in the affairs of Western Yearly Meeting. Survivors include Tirzah Jessup, Mildred Votaw, a brother, Clifford of Plainfield, many nieces and nephews and friends throughout the state.

PICKETT—John Alvan Pickett, on June 11, at his home in Los Angeles, California. He was born to Evan and Huldah Macy Pickett in Iroquois County, Illinois, October 22, 1871. About the year 1888 he with his parents, three sisters and two brothers, came to Kansas and settled in the Friends community southwest of Glen Elder. In 1903 he and Mabel Hall Pickett established their new home in Glen Elder where they lived the remainder of their active life. He became a member of the Glen Elder Friends Church in 1888 and a charter member of the Glen View Friends Church which was formed by the uniting of the Glen Elder and the South Fairview Friends Churches. He was always a loyal supporter of his church, giving of his time, talents and money. Since retiring, he spent several years in California near his children. Surviving are Mabel Pickett; a daughter, Inez Staff of Torrence, Calif.; four sons, Ralph H. of Fairfield, Conn., Craig M., John and Blaine of Los Angeles; ten grandchildren; and several brothers and sisters, Clarence E. Pickett of Philadelphia among them. Services were held at the Glen View Church with Archie Seller in charge. Burial was in the Grellette Cemetery.

ROBUCK—Pearle Franz Robuck, on July 13, at La Porte, Indiana, aged seventy-two. He was a retired teacher, a member of Wilmington, Ohio, Friends Meeting. At one time he taught at Friendsville Academy. Surviving are his wife, Ruth Kelsey Robuck; two sons, Albert of Washington, D. C., and Mead K. of Dallas, Texas; one daughter, Martha Seany, of Pittsburg, Pa.; four grandchildren; and one sister, Mrs. Thurman Miller of Wilmington. Burial was in Maple Hill Cemetery at Plainfield, Indiana, with Percy Thomas in charge of graveside services.

ROBERTSON—Ida Marie Robertson, on July 3, at her home in Russiaville, Indiana, after an eight year illness. She was was born January 23, 1914, in Russiaville, the daughter of Manford and Lola May Lee. She spent most of her life in the Russiaville community and lived in Carroll County four years. She was married in 1930 to Leonard Robertson, who survives along with her father and stepmother; three children, Janet Kay, Wayne Lee and Robert Dean, at home; and one sister, Josephine George of Kokomo. Funeral services were held at Russiaville Friends Church, with Mary Hiatt officiating.

THOMAS—A. Clarence Thomas of Richmond, Indiana, on May 8, aged seventy-seven. Although in frail health, he had great faith that kept him strong and unafraid. Surviving are his widow, Gertrude Allison Thomas; three daughters, Marie, at home, Myrtle, in the library at Ferndale, Michigan, and Mildred Bacheller, instructor of music in the Ferndale schools.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a. m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Central City, Nebraska—Church School 10 a.m. Meeting for worship 11 a.m. Lindley Cook, minister. Herbert Watson, clerk.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone CEdarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 1-0739. Unified Meeting for Worship and First Day School Sunday at 10:00 a.m. during July and August. Clerk: Rayburn W. Cadwallader, 3570 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; Phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting. Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline. Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, 800 Quaker Lane, P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Christopher Nicholson, 5002 Maunalani Circle, Phone 745893.

Indianapolis, Indiana—First Friends Church Offices, 1241 North Alabama Street. Meeting place (temporarily) at White Cross Guild Center, 1701 N. Senate Ave., 9:15-10:15 a.m. — "Unified Service," church school for children up through intermediate age and worship service for adults and young people held simultaneously. Herbert Huffman, Minister.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 10 a.m. during July and August. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church. Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting. Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachussets—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk, 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 30th each Sunday at 11:00 a. m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m. Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthrone. Bus to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia — Friends Meeting, 270 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45. Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister. Pl 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

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